THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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THE LATTER-DAY SAINTS AND THEIR ACHIEVEMENTS.

We reached the Townsend House late in the evening, and waited for the morning to reveal Salt Lake City, which is the end of our pilgrimage. It was a charming sight when the sun came over the eastern mountains, and all the more beautiful for the hundred miles or more of arid plains and hills, through which we had passed the day before. Here are ranges ten thousand feet or more above the sea level, with the snow drifts always in sight, and the broad valley between. The city is quite near the mountains, and some twelve miles from the Lake at its nearest point. It rises up out of the plain a beautiful city of gardens and orchards, and tasteful homes, with a few business streets. The city is laid out with broad regular streets, each block containing ten acres, and nine blocks making a Ward. Water taken from the cañons in the mountains is brought into the gutters of every street, and thence is distributed into every garden and house lot. There are water commissioners for every Ward, whose business it is to see that every lot holder has his share of the water. The most exact system is followed in irrigation, and every one is informed of the day and the hour when he can raise the little gate that turns his portion of the city water into his garden. The water is applied about once a week during the growing season. We have here a better illustration of the value of irrigation than in any other spot in this country, for it has been used over twenty years.

When the pioneers first came here, the spot produced nothing but wild sage, and such plants as grow only in an alkaline soil. Now it is a city of gardens filled with fruit and ornamental trees. Each side of every street is formally planted with shade trees, which, with occasional exceptions, are in a flourishing condition. The varieties of trees in most common use are the narrow leaved cottonwood, the yellow locust, the honey locust, the ailanthus, and the mulberry. These all do well, with the exception of the cottonwood, which is smitten with a borer, which will probably exterminate it. In the gardens, which are generally larger than in the country villages of the east, nearly all the plants and vegetables grown in the Northern States do well so far as they have been tested.

As an illustration of the capacities of this soil and climate under skilfull

treatment, we may mention a few of the things we saw to-day in the grounds of William Jennings, one of the successful business men of the place. The whole party called in carriages by invitation. In front of the house is a fountain with a jet, surrounded by a lawn so soft and velvety, that we wondered it was possible to produce it under these brilliant skies. It was the work of six years, and was without spot or blemish, a perfect gem of turf. The grounds were laid out with admirable taste, and ornamented with flowers and shrubs.

Passing from the lawn to the left, we entered the fruit yard and vegetable garden. Here were full grown apple trees, pears, peaches and apricots loaded with fruit. The apricots flourish remarkably well, and surpass anything we ever saw in the east. The small fruits were all represented, and the gooseberries and raspberries were of exceptional size and excellence. To the right of the lawn we passed into the vineyard, where the grapes looked flourishing, though they had been put back by a late frost. A native black currant was full of fine fruit, and the flavor was equal to anything of the kind among the foreign varieties. In the vegetable garden we found almost everything we are accustomed to grow at home. And these grounds are remarkable only for the taste and extra labor bestowed upon them. In many others that we passed we saw the same kinds of fruit in equal perfection. It is a grand work to have produced all this floral wealth and beauty over hundreds of acres that were once barren and apparently hopeless.

We have noticed both in the streets and in the gardens occasional trees, whose leaves were turning a yellowish tinge and the fruit dropped prematurely. This is attributed by the people to excess of alkali still in the soil. It does not indicate a diseased state of the tree, for the next season very likely the leaves will put on their usual appearance, and a full crop be realised.

All witnesses here agree in attributing the amelioration of the climate to the continued irrigation and cultivation of the soil. When the country was first settled, there was hardly any rainfall in the summer, now showers are frequent. Formerly there were frosts in almost every month in the year, and it was impossible to raise Indian corn. Now it can be done, and much less water is needed for irrigation than in the early days. As one result of the increased rainfall and cultivation, Salt Lake has been raised twelve feet above its old high water mark, and is still gradually rising. These are cheering facts for those who dwell on the plains east of the Rocky Mountains, and for that desolate region which lies between Laramie Plains and the head waters of the Weber River. Not a rod of it is more hopeless than the site of this city twenty years ago. And the results of irrigation outside of the city limits are quite as satisfactory as they are here.

We visited the city markets early this morning, and there found the truck peddlers from the suburbs supplying their customers with about the same variety as in our eastern rural villages. Fine water-melons, potatoes, turnips, onions, carrots, beans, etc., were exposed for sale. Utah now raises its own breadstuffs, and is beginning to send wheat to the east, to the great disgust of Colorado. The average product per acre is said to be about thirty bushels. Grass grows rankly on irrigated lands, and two or three tons to the acre are often realized.

Nothing shows more fully the financial ability of the Mormon leader than the great success of their Zion's Co-operative Mercantile Institution. It was organized a few years ago on a capital of $175,000, and has steadily increased its capital to $725,000, and now does a business of over $5,000,000 annually. The shares are $100 each, and it is the policy of the managers to have the stock distributed as widely as possible among the people, to increase its business. The stockholders have no advantage over others in prices. Ten per cent. is added to the cost of the goods sold, which includes freights, which is a large item in a city so remote from the manufacturing centres. About $25,000 are paid for freights every week. The Institution pays a dividend of twenty per cent. annually

to stockholders, and reserves about five per cent. additional for increase of capital and contingencies. Of course, so large and strong a company regulates the prices of all goods in which it deals. It has about one hundred branches or places of trade outside of the city. Its tendency is to keep down prices among merchants, and so help the laboring classes. It does business for cash, and changes its capital about five times a year. It deals in almost everything that the people want. We went through the large wholesale and retail storehouses, and examined the wares, which had been mainly brought from the east. The assortment was very large, and well selected in every department.

We called at the residence of President Young, to pay our respects to that gentleman and his associates in office. We learned that he was seriously ill, and Vice President George A. Smith received us in his stead. We there met the leading men of the city and of the Mormon Church, and had a pleasant interview of half an hour or more, learning many things of the condition of the city and the Territory that we were anxious to know. Most of these gentlemen are past the prime or in the decline of life, and several of them have been with Brigham Young from the first emigration to this valley in 1847, when one hundred and forty-three pioneers came through Emigration Cañon, and stuck their stakes upon the present site of the city. As is natural for men who have seen and suffered so much for conscience' sake, they are fond of recounting their persecutions in Illinois, the terrible hardships of their journey across the plains, the pinching poverty, and hard struggles to get established in this new soil and climate, their conflicts with drouth, with famine, and with the Indians. This is their Plymouth Rock, and these are the pilgrims who have achieved victory from defeat, won subsistence from an arid soil, and turned the desert into a garden of the Lord. They may well be pardoned for a little personal pride in establishing so strong and vigorous a commonwealth as we find here. Whatever may be said of their religious system, and the absolute will they have established over the consciences of their followers, they have a large measure of worldly wisdom, practice political economy, whether they have studied it or not, and know how to build a State. Most of these men were originally from New England and New York, and are thoroughly penetrated with the thrifty principles that have moulded eastern communities.

The impression which the leaders have made upon us is, that they are men of strong religious convictions, thoroughly in earnest, accepting the new revelations which they think they have received with unfaltering faith, and applying them to the concerns of daily life. At present they are greatly occupied with the material development of their Territory, and their Church enterprises contribute as directly to this development as if they were organized for this end. "Holiness to the Lord," is so much inscribed, not only upon the "bells of the horses," but upon the banks and stores, and everything else, that it is difficult to tell whether the Church is running the State, or the State the Church.

Their great missionary enterprise, for the conversion of the Gentiles to the true faith, is made an important regulator of the labor market. The immigrants come from the peasantry and poorest classes of Europe, wanting the opportunity to labor more than anything else. They come by the thousand every year, and are immediately put to work upon the farm, the railroad, in the mines, or the workshop, where they meet an imperious want. They earn subsistence at once for themselves and their families, gradually accumulate capital, and in a few years take up land, build a house, and become the employers of labor. The price of labor is kept down to reasonable rates by this continued influx of foreigners, and the devout Mormon who contributes to the missionary enterprises of the Church, gets a fair dividend upon his investment in the diminished cost of labor. All his crops are produced at smaller cost than would be possible, but for his missionary zeal. He has the satisfaction of knowing that he has not only done a thrifty thing for himself,

but a good deed for the young convert, and for the State. It operates as an efficient system of colonization, protecting the colonist, on his arrival, from oppression, giving him sympathy and aid when he most needs it, and, at the earliest possible moment, a home among his new found brethren. The State receives a new citizen ready to aid in the development of its wealth—a tax payer in peace, a soldier in war. Temperance and industry are cardinal virtues among this people, and in no part of New England are they more impatient of vagabonds and idlers. In no one of our new Territories has there been a more rapid development, and Utah promises to be one of the thriftiest and richest of the Rocky Mountain States. We felt much pleased with our courteous reception by the Mormon authorities.—W. C., *in Massachusetts Ploughman.*

TWO DAYS' MEETINGS,

HELD AT LOGAN, CACHE COUNTY, AUGUST 23RD AND 24TH, 1873.

(From the Ogden Junction.)

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A goodly number of the citizens of Cache County assembled in the magnificent Bowery at Logan, on Saturday, August 23, at 10 a.m.

In the morning the congregation was addressed by Prest. Geo. A. Smith on the power of faith, and illustrated his subject by relating remarkable instances of the power of God manifested in this generation through the faith of the Saints.

He was followed by Elder Wilford Woodruff, who spoke on the second coming of the Son of Man, and the lack of preparation for his appearance. The hearts of the people in the world being set upon riches. He exhorted the Saints to set their affections upon the things of heaven. Elder Woodruff bore record of the mission of Joseph Smith, and showed how the hand of God had been visibly manifest in the history of this Church.

Elder S. H. B. Smith bore testimony to the truth of the work, and was followed by Elder J. P. Freeze on the subject of faith and prayer, and the building up of the kingdom of God on the earth.

In the afternoon Elder John Taylor addressed the congregation upon the power and authority of the Holy Priesthood, and the necessity of obedience to the principles revealed, through whom God has appointed men to speak and officiate in his name.

Bishop E. F. Sheets followed with a discourse on the principle of Tithing, and exhorted the people who received so much good counsel not to be hearers of the word only but doers of it also; and the Bishops to be faithful and careful over the Tithing entrusted to their care, for it was the property of the Lord.

Sunday, 10 a.m.

Logan choir sang,

"Hark the song of jubilee,
Loud as mighty thunders roar."

Prayer by Elder Thomas Taylor.

Wellsville choir sang,

"I'll praise my maker while I've breath."

Elder Joseph F. Smith said, in an early day the Lord required his people to build a house in which could be administered the ordinances for their dead. But having been driven from place to place by their enemies, they were prevented from finishing the work until they settled on the banks of the Mississippi, where they built Nauvoo and a Temple. The Lord revealed that in the days of their poverty, when they could not erect a Temple, they might administer the ordinance of baptism for the dead in other places. But when they were in a position to build a Temple where that ordinance properly should be administered, he required them to erect a House to His name, and unless they should build the House, a sufficient time being granted, they would be rejected as a Church, with their dead. Elder Smith read passages from the Book of Doctrine and Covenants,

in support of this, and also showing that when the Lord gave a commandment to his people, and they went to work with all their hearts to fulfill the commandment, and their enemies came upon them and hindered them, He would require the work no more at their hands, but would visit wrath and indignation upon their enemies who had so hindered them. The speaker went on to show that this was the last dispensation, when a work had to be performed for the benefit of the dead as well as the living, for it was the dispensation of the fullness of times, when all things in Christ, both in the heavens and in the earth, were to be gathered in one. Whenever the Saints had gone to work to build the House of the Lord, it seemed that the powers of darkness had used all their venom to prevent the work. The spirit of apostacy raged, and the enemies of truth were arrayed against us. The majority of the people present had entered into covenant with God to devote themselves and their property to the service of God and the building up of his kingdom. These covenants were binding, and would be required at our hands, and if we did not perform the labor required of us, we should come under condemnation. A great many blessings had been withheld from the Latter-day Saints because they had failed to comply with some of the smallest requirements God had made of them. According to the revelations the time of the coming of Christ was near at hand; but the people were not prepared for his advent. They lacked faith; they lacked purity of life, nobleness of purpose, holiness of desires; and if they continued in this way, the Lord would separate the righteous from the wicked, and cut off the evil doers. The Lord would not always forbear with those who had made covenant with him. Paying Tithing was only a small requirement; all the commandments of God must be kept; and though a man paid his Tithing faithfully, if he was impure in his life and unholy in his desires, salvation would not accrue to him through paying Tithing. But it was necessary to urge this small requirement, that the Temple of God might be built and the ordinances administered for the dead. The spirit of Elijah was upon us, and the hearts of the children were being turned to the fathers; and after we had used all the means in our power to hunt up our genealogies, then we could call upon the Lord, and, by the spirit of revelation obtain the necessary knowledge of our ancestors.

Hyrum choir sang the anthem,

"The earth is the Lord's."

Elder Lorenzo Snow said, since he last met with the people in this bowery he had traveled many thousand miles through Europe and Asia, and rejoiced to return in safety and witness the prosperity of the people in Cache County. Contrasting their present condition with the circumstances that surrounded them in the early settlement of the valley, in consideration of these things, he considered that they should be full of gratitude to the Lord, and more so for the light and blessings revealed in the Gospel. Elder Snow described the religious exercises of the Dervishes, which he witnessed at Cairo, in Egypt, as an illustration of the ridiculous things that people would do under the impression that their senseless performances were acceptable to God. He also gave a description of the cathedral at Milan, and the ceremonies performed by the bishops and priests, all of which were magnificent in the highest degree. In the midst of the ceremonies a voice hissed in their ears, "Beware of pickpockets, for the cathedral is swarmed with thieves." It appeared that while the religious exercises were being performed the thieves gathered their harvest. The speaker contrasted the simplicity and purity of the Gospel with the vain forms and services of men, and exhorted the Saints to contend against the influence of the world, to prize their religion, and to prepare themselves to enter into the Order of Enoch, which he believed would prove our only salvation from the worldly influences that threatened to inundate us.

Logan choir sang,

"Lift up your heads."

Prayer by Elder Robert L. Campbell.

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2 p.m.

Wellsville choir sang the anthem,
"Hark unto me."

Prayer by Elder Henry Lunt.

Hyrum choir sang the anthem,
"Behold what manner of love."

The Sacrament was administered.

Elder Geo. Q. Cannon read the 8th chapter of the Book of Nephi, which contains an account of the visit of Jesus to the Nephites, after his crucifixion, and his administering of the sacrament, explaining its object and the proper manner of its administration. Elder Cannon said these sayings of Jesus embodied the most complete explanation of the ordinance of the sacrament on record, and proceeded to show the importance of that ordinance and the obligations to remember the Lord and keep his commandments, which we place ourselves under in partaking thereof. He touched upon the doctrine of sacrifice and the great sacrifice offered up in the atonement of Christ, and argued upon the necessity of our offering up the sacrifice of a broken heart and a contrite spirit if we had done any wrong, also of going to those persons whom we might have injured or aggrieved and making the matter right with them before partaking of the sacrament. The man that lived so as to partake of this holy ordinance worthily would never go into the dark, never fall away from the Church of Christ. In consequence of not attending to this ordinance in the spirit thereof, many of the Saints came under condemnation. They should have no hard feelings in their hearts and should repent of every wrong when partaking of it, those who blessed the emblems should follow the pattern revealed, and the people should follow them by uttering the same words in their hearts.

Elder Cannon then spoke of the good feeling prevailing in Cache Valley. He believed the Saints here to be a good people, and he hoped they would appreciate the abundant blessings bestowed upon them and live so that the spirit of God would always be with them to guide them and impress upon them the things taught to them by God's servants. He showed the necessity of a change of heart, and that the Holy Spirit which could not be obtained without humility would give light superior to human wisdom, so that illiterate persons would be able to confound the learned, when conversing upon the things of God. Without this spirit the words of the Elders would fall upon the ears of the people without penetrating their hearts. Some judged everything from a natural standpoint; but God required us to be a people of faith, not trying to accomplish his work merely by our natural acquirements and abilities, but by his power attained through faith. God required us to be a different people from all others, living by faith which makes things possible that appear impossible by natural means. Looking at polygamy from a natural standpoint it would seem impossible to live in it. When a man said, "I have not means to take another wife," it showed a lack of faith; so also if he could not go on a mission, or enter into co-operation, or the Order of Enoch, or any other divine institution. As the ancient Prophet said God never requireth anything of the children of men but he prepareth the way whereby they may accomplish it. It was just as necessary for us to obey the commandment upon celestial marriage as any other. The natural man and woman could not endure it, but it could be honored and obeyed under the influence of the Holy Spirit. Condemnation would rest upon many of the Elders who suffered our young ladies to waste their lives or marry outside the Church. The women of this Church were the best women on the earth, and few of them were opposed to polygamy, they were opposed to its abuse. Plural marriage was the only thing that would save mankind from many evils, and they might fight it as much as they pleased, but it would prevail for it was revealed of God, and those who fought it, male or female, would come under the condemnation of the Almighty. The speaker exhorted parents to teach their sons to marry and their daughters to understand and honor the doctrine of celestial marriage. After suffering what we had—after so much precious blood had been spilt—should we yield to the spirit of the world and be ashamed to

maintain this holy principle? "He that seeketh to save his life shall lose it." The man or woman who looked lightly upon this divinely-revealed principle were on the road to apostacy. The way into the presence of God was not by the gratifying of our own wishes, passions and desires, it was by sacrificing every feeling, that we might obtain the eternal riches and honors in store for those who lived for them. This was the path those ancient worthies trod who obtained the glory of the heavenly kingdom.

Elder F. D. Richards advised the brethren, when these meetings were convened, to bring their families with them, that all might hear and catch the spirit of these meetings, that their hearts might be warmed up, and they would find it easier to maintain family discipline and to overcome the difficulties and trials that lay in their path. It would be the same with those called upon to preside over the people in the various settlements, their public labors and duties would be performed with greater ease by getting the people to attend these meetings with them. The speaker considered that many parents were remiss in their duties in not taking their children with them to meeting, that they might contract the early habit of going to the House of the Lord and partaking of the sacrament. It was in the early life of the child that we needed to instill the principles of rectitude and truth. The generation coming up were quicker to learn than the common generations of men, for they were the children of the covenant, and were under the influence of the holy anointing, and if we trained them as we should, they would grow up so that the inspirations of the Holy Spirit would come to them naturally, and they would be full of intelligence and the knowledge of God. There was a spirit connected with this Gospel which could be felt, so there was a spirit that came with the world, and if we allowed the latter to have an effect upon us, we would find it difficult to resist it and maintain the former. How soon the Saints were led to forget the condition out of which the Lord had brought them! Could they forget the frosts of this valley and the once apparent impossibility of raising in this valley a melon, a peach or a cucumber? Now everything, almost, that could be produced anywhere could be raised here. We should acknowledge the hand of the Lord in all these things, and show our appreciation of his goodness, by obedience to all his commandments.

Prest. B. Young, Jr., gave out appointments for evening meetings as follows:—

Bishop E. F. Sheets and Elder J. P. Freeze—Hyrum.

Bishop A. M. Musser and Elder C. W. Penrose—Providence.

Bishop Thomas Taylor and Elder Thos. Ricks—Millville.

President Geo. A. Smith made some remarks on the progress of work on the Temple at Salt Lake City, and the need of cash and merchandise Tithing to pay the hands. He invited the Saints, when they visited Salt Lake City, to go and see the big granite blocks being fitted into their places, and to pray that the blessing of the Lord might be upon the work, and that we might be permitted to finish it and receive the ordinances which were necessary for the salvation of the living and the dead.

Several of the Assistant Trustees in Trust were traveling in the company on their way north. It was expected of them that they would look after the means that had been donated to the Church, that it might be preserved and not wasted.

Prest. Smith bore testimony to the divine mission of this work and of Joseph Smith and his brethren, and to the divinity of the doctrine of celestial marriage. He also counseled the people to push onward the work of the Railroad, and to take and read the publications of the Church.

Choir sang,

"Hark the song of jubilee."

Benediction by Elder John Taylor.

Says the minister, at a marriage, to a farmer: Our joint occupations represent the chief excellence of life,—"You till, I tie." (Utility.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 14, 1873.

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.

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THERE probably is no subject, at present before the people of Great Britain, which is attracting greater attention, and is calling forth louder and more vehement denunciation, than that of auricular confession. The matter is more aggravated by the proposition of four hundred and eighty-three Church of England priests, to introduce this doctrine into the formula of what is termed the Reformed Faith.

On Monday evening, the 6th inst., there was a large and enthusiastic gathering at the Collegiate Institute, Liverpool,—which partook of the spirit of an indignation meeting—the purpose of which was to adopt a petition to her Majesty the Queen, and to memorialise the Bishop of the diocese and the members of Parliament for the borough, to take measures to prevent the introduction of ritualistic forms and practices into the Church of England. A large number of prominent local authorities and clergymen of the established church were present, to take part in the exercises of the evening. The chairman, in his remarks, after stating the object of the meeting, said—

We see a grand conspiracy of Romanists and semi-Romanists sworn together to destroy the work of the Reformation—a systematic attempt to unprotestantise the Church of England, and bring us once more into bondage to Popery, which Southey well described as "a monstrous structure of imposture and wickedness." (Cheers.) The organs of the conspirators make no secret of their designs; they openly affirm that their object in remaining in our church is to see how much of Catholic doctrine and practice it will bear, and gradually to assimilate its teachings and ritual to that of Rome; and they confidently anticipate that in less than 20 years, at their present rate of progress, they shall see England, "the fortress of heresy," subdued to the Pope.

The second speaker offered the first resolution, which was as follows—

That the doctrine and practice of the confessional are dishonoring to God, injurious to the soul, and degrading both socially and morally to the community. That a copy of this resolution be, therefore, transmitted to the members of the borough, with an earnest request that they will support the promised measure of Lord Sandon for the suppression of ritualism in the national church.

He then proceeded to mention some things in connection with the immorality of the confessional and the corruption of many who, in the Roman Catholic Church, act as confessors, before whom men and women of that faith are required to reveal their most secret acts, thoughts and desires. He went on to say—

Some years ago the Earl of Shrewsbury had for his chaplain the Rev. Pierce Conolly, who, being first a member of the Church of England, became for

many years a priest in the Church of Rome. He gave up his intellect, but he retained his conscience—(laughter)—and his conscience brought him back to the Church of England. This is his experience of the confessional in the Church of Rome :—"I have seen clerical inviolability made to mean nothing less than license and impurity. I have read to the pure and simple-minded cardinal-prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath ; to be answered, 'Caro mio, I know it, I know it all ; and more and worse than all, but nothing can be done.' I have known a priest (here in England) practice Liguori on his clientele, simply as an amateur of wickedness, apparently without conscious malice, just as he would try poison upon dogs and cats ; an Iago without even an imaginary wrong from anybody. I have known this creature get up, and very successfully, a miracle—I have proofs in his own handwriting—at the very moment when, as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done ! I have known a priest received and honored at a prince-bishop's table when the host knew him to have just seduced a member of his own family. But nothing could be done ! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bedroom, and before there had been time for him to dress himself, in broad day, in England, under a convent roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children ; and to find instead only sure means taken to prevent the communication to me of any similar attempt in future. * * * I have seen priests of mean abilities, of coarse natures, of gross breeding, practice upon pure and highly gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretendedly divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a confessedly inevitable result, of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief."

The third speaker, in his remarks, depicted in eloquent language the horrible condition of society as having existed at a certain period, in consequence of the abominable practices of the confessional. He said—

So gross have been the consequences of the confessional—I mean seduction—that three or four popes from time to time—because some popes have been good men, so far as they could be according to their light—have come forward in order to protest and to endeavor to prevent the frightful immoralities of the confessional ; and the bulls written by Pope Gregory XV., Benedict XIV., and Paul IV., contain such strong expressions of the frightful doings of their priests in the confessional, that we cannot possibly imagine anything more gross or anything worse than what the popes themselves describe. On the publication of Paul IV.'s bull in the province of Seville, a decree was passed by the inquisitors of the province that females who had charges to bring against father confessors should, under pain of heavy penalties, make a report of them to headquarters. They were put in an awkward predicament, but, influenced by the fear of heavy penalties, they came forward to make the disclosures, and what was the consequence ? They came from Seville in such numbers that it was necessary for 20 notaries and 20 inquisitors to take down their depositions, and 30 days were appointed to undertake the work. Another 30 days had, however, to be added, and another, and finally a fourth 30 days, to afford time to receive the disclosures of these females, many of whom were ladies of high social rank. What was the result ? They concealed as

much as they could, because if their husbands and families found it out, how frightful was the exposure. * * * * Now, if this system of searching the souls of females is necessary, I say let them appoint female searchers—(laughter and applause)—selected from amongst those who have been in the habit of going to the confessional. I commend the suggestion to those who are fond of speaking of women's work in the church. (Cheers and laughter.) I will not ask them to hand over the task of pronouncing absolution to the female searchers, though I dare say you will think they could perform it quite as well as men. Let them retain the right of absolution in God's name, or rather in the name of human assumption; but let them in the name of Protestantism, let them in the name of common decency, let them in the name of womanhood, in the name of their own manhood, give up the habit of personally putting these questions to poor helpless females, torturing and degrading the innocent and the pure, and give it to those who are of the other sex, that it may be done with some approximation to what is possible to be endured by the female mind.

Other resolutions were presented and speeches made, all of which were in support of the object of convening. We have, however, in the foregoing quotations, sufficient to show the reader to what base uses so-called religion has been put for centuries past, and to what it is still put in the present day, supposing that the statements therein made are true. Even making due allowance for any exaggeration in the case, we cannot but admit that religion, so termed, has been used and is being used as a guise to cover the iniquitous acts of men who are governed by their own selfish passions and designs, instead of the moral, social and religious well-being of the community. And it is from this "monstrous structure of imposture and wickedness" that the many hundreds of so-called Christian creeds have emanated. "A corrupt tree cannot bring forth good fruit" is a familiar and accepted phrase, and inasmuch as the established church and the systems of the nonconformists directly trace their origin to the "corrupt tree" of Roman Catholicism, how is it to be expected that they can maintain a holy, pure and righteous faith.

If the clergy and laity of the Church of England, or the Presbyterian, or any other denomination, have a sincere desire to save mankind from the effects of such an abominable inquisition as the confessional is described to be, let them abandon, and teach those who are under the inquisitorial rule to abandon the creeds which have practically emanated from this parent source of evil, and accept the holy and pure Gospel of Christ, which existed before the birth of either Roman, English, or Scotch Catholicism, and which is like God our Eternal Father, without beginning or end of days.

J. C. G.

RELEASED.—Elders John I. Hart, John Neff and W. K. Barton are released to return to Utah with the 22nd of October company, which will be in charge of Elder Hart, assisted, as he may require, by his brethren.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(CONTINUED FROM PAGE 629.)

The pioneers had started upon a journey of as great importance as was ever made by any company of men of whom we have any account. Persecuted in the states of the Union where they had resided, the time had come

when to find a resting place where the Saints could dwell in peace, free from murder, violence and robbery, they must seek a home far beyond the confines of so-called civilization. Their fellow-countrymen and people of the same race would not suffer them to worship their God according to the dictates of their own consciences and the revelations of Jesus. Now they were under the necessity, therefore, of seeking that quiet and liberty among the red men of the deserts and mountains which so-called Christians had refused to permit them to enjoy. When the history of these proceedings shall be written for the generations after us to read, they will be astonished that men professing to be the followers of the meek and lowly Savior should be guilty of such acts of barbarity, or should permit them to be committed, as the Saints suffered from. They will wonder how it could be possible that the people could not see that they were indulging in the same spirit as the Jews had who persecuted and crucified the Son of God; and especially when they saw so-called ministers of religion leading and urging on mobs to destroy the property of the Saints, to drive them from their homes and murder them. They will wonder why they failed to see the resemblance between their conduct and that of the Pharisees and high priests of old, who persecuted Jesus and his Apostles. It is worthy of remark here that, in all the persecutions which the Latter-day Saints have endured, ministers who professed to teach the Gospel of the Son of God, have been the most active in stirring up feelings of hatred and animosity, and exciting the people over whom they had influence, to acts of violence against the Saints. To-day they are the most unrelenting and bitter enemies of any class to the Chuch of Jesus Christ of Latter-day Saints. Doubtless there are very many worthy men among them who are opposed to persecution and everything of that character; but we speak of them as a class, and we say that many of them prove by their actions that they have the same spirit that the Scribes and Pharisees possessed in ancient days.

Under the leadership of President Brigham Young and his brethren of the Twelve Apostles, the pioneer camp started to find in some remote part of the land—in the recesses of the Rocky Mountains, a place to which the Saints could gather. Many of the people felt that if they could reach a healthy land where they could obtain sufficient food to sustain nature, however poor it might otherwise be, they would be content. They were tired of mobs; they were tired of having their houses burned, their hard earnings destroyed; the lives of their families endangered, and living in a condition of constant apprehension. They were tired, too, of the threats which were constantly made and the machinations which were constantly formed against the lives of the men whom God had chosen to lead them. But little was known concerning the Rocky Mountain country. A few persons had passed through, but their descriptions were of a very vague and unsatisfactory character, and the little they said about the land was unfavorable to it as a place for any large number of people to reside in; but President Young had the assurance of the revelations of Jesus that, in that region, the Saints should find a resting place where they should grow and increase, free from mobs and their afflictions. Before his death the Prophet Joseph also had predicted that in the Rocky Mountains the Saints should become a numerous and great people. We shall probably in a future number give you a detailed account of the pioneer journey. Peace and prosperity attended the company in its travels.

On reaching Bear River, which is now in this Territory, President Young had a severe attack of mountain fever and he was very sick. He proposed that the pioneers proceed over the mountains, and when a suitable location was found, they should plant potatoes and corn. The proposition was approved and an advance company pushed ahead. Elders Orson Pratt and Erastus Snow rode into Salt Lake Valley on the 21st of July. They made a circuit of about ten miles and returned to their camp late in the evening. The next day the advance company entered the valley and encamped on the banks of cañon creek.

On the 23rd they moved about three miles and encamped on a part of what is now known as the Eighth Ward in this city. The same day President Young crossed the Big Mountain. When on its summit he directed Elder Wilford Woodruff, in whose carriage he was lying sick, to turn it around so that he could have a view from that point of a portion of Salt Lake Valley. The spirit of light rested upon him and hovered over the valley, and he felt that there was the place the Saints would find protection and safety. The next day, the 24th, he and the brethren who had remained behind with him entered the valley. The next day a meeting was held, and the fact was noted, that though many of the company were sick when they started from Winter Quarters, none had died on the journey, nor had an animal died, though a few were lost through carelessness. Some of the brethren talked about exploring the country further for the site for a settlement. President Young said that he was quite willing that the country should be explored till all were satisfied; but that every time a party went out and returned, he fully believed they would agree that this, Salt Lake Valley, was the spot for the location to be made. It is a remarkable fact and shows conclusively the manner in which President Young was led of the Lord, that all the subsequent explorations of this country have proved Salt Lake City to be the best point at which the Saints could have settled in the beginning. The more the country is known the more clearly this appears. Immediately upon the arrival of the pioneers in the valley the members commenced plowing and putting seed into the ground. The site for the city was selected and the point for the erection of the Temple was designated by the President and the council. It was also voted that the city lots should be ten by twenty rods; that is, one and a quarter acres, and that the streets should be eight rods wide. A fort was laid out at which all hands commenced to work building houses and walls, and industry and activity prevailed in the camp. A detachment of the battalion which had been left in New Mexico under the command of Captains James Brown and Nelson Higgins, and Lieutenant Wesley Willis, accompanied by a small company of brethren who started from the State of Mississippi in 1846, arrived in the valley on the 29th of July. The meeting between these brethren of the battalion and the pioneers was a very happy one, and they joined in the labors of forming a settlement. A brush bowery was built under which meetings were held. It was recommended by President Young that all who desired to be Latter-day Saints should be re-baptized and re confirmed. He set the example himself by going forth and being re-baptized by brother Heber C. Kimball. All the brethren of the camp were also re-baptized and re-confirmed; and this has been a standing rule up to the present time, that all who come here from the nations of the earth should renew their covenants, by going forth into the water and being re-baptized.

UTAH NEWS.

The following items are from the *Deseret News* to September 21st :—

Bountiful Sunday School.—Yesterday afternoon (Sept. 14th) the examination of the scholars of the Sunday school, at Bountiful, took place in the presence of a large assemblage. Elders George Teasdale and C. R. Savage, Home Missionaries, addressed the scholars, giving them some good practical advice, after which the several classes were examined in various lessons, the answers to questions put to them being given with promptness, clearly indicating that the Bible, Book of Mormon and *Juvenile Instructor* had been well studied by the children. There was some very good reciting by individual scholars; the singing of the Sunday school choir was excellent, and the afternoon passed away very pleasantly, the congregation manifesting great satisfaction at the way the youth of this settlement were progressing in the knowledge of the

truth. The financial statement for the past quarter was read by the clerk, bro. Jas. Weight, which showed the school to be in a healthy state in that respect. Two hundred and sixty-seven is the total number of scholars.

CANNIBALISTIC.—Jas. Andrews seems to be endowed with peculiar tastes. He was the prosecuting witness in the cattle stealing case of McCabe, Crawford and Jones. He was in the California Brewery saloon on Saturday night, (Sept 13th) where he became intoxicated and noisy. Mr. John Alt, the bar tender, led him gently to the door, with a request to put himself outside of it. At this Andrew grew furious, turned and grappled with Mr. Alt, and actually bit off the point of the latter's nose. This was not only a very pointed but a very brutal way of settling a difficulty, and it is to be hoped Andrews will meet with the punishment he so richly merits. Mr. Alt is permanently disfigured, and his physician is fearful that erysipelas will set in and endanger his life. As nothing was seen of the point of Mr. Alt's nose after the occurrence it is supposed that Andrews must have swallowed it. This swallowing of people's noses must be put a stop to. The affair has resulted in a great misfortune to Mr. Alt, a disfigurement of the face being very much to be deplored.

MARSHAL FOR UTAH.—The President has appointed George R. Maxwell, United States Marshal for Utah, *vice* Patrick, resigned, to take effect the 1st prox.—*Washington Star, Sept.* 11.

New York, September 12th.—Mrs. Holladay, wife of Ben. Holladay, died at the family mansion in Harriston, Westchester County, on Wednesday afternoon, after a brief illness. In this affliction, following shortly after the death of his daughter, the sympathy of a wide circle of friends and acquaintances in Utah will be extended to Mr. Holladay.

PROBATE COURT.—Sept. 13th, 2 p.m.—The case of the People, etc., *vs.* Robert Mellen, Robert Mitchel and "Laughing Jack," for robbing Cyrus Snell, was continued. The motion to place the name of Z. Snow on the indictment was argued at length and was sustained by the court. Judge Snow was examined for the prosecution, and Henry Levy on the part of the defence and the court adjourned till Monday :— Monday, September 15th, 9 a.m.—The court met pursuant to adjournment. The prosecuting attorney asked leave to enter a *nolle prosequi* in the case of Robert Mitchel, which was granted. John Kern was sworn and examined on the part of the defence, the respective attorneys rested the case without argument. The court instructed the jury, and they retired to their room, in charge of the bailiff, but returned in about ten minutes, with verdict of not guilty. The jury were then discharged till Wednesday, at 9 a.m. The case of Samuel L. Sanders *vs.* Charles G. Loeber, in case of debt. Motion to dismiss attachment called up and argued. The court held the matter under advisement.

Anti-Mormon falsifiers are again at Washington, lying about affairs in Utah.

Bishop H. Lunt informs us that he hears from Cedar City that the water throughout that county has been very scarce this summer, and in consequence the crops are very light indeed, considerable wheat having been dried up, so as not to be worth cutting. He also states that the Cedar Co-operative sheepherd on the Wasatch mountains east of the town, about three weeks ago, became frightened by wolves, as was supposed, and stampeded. In crossing a big ravine, the first of the flock could not get away in time, and those following fell upon and suffocated them to the number of 164, which was a big loss to the company.

UTAH SPECIMENS IN THE NEBRASKA STATE FAIR.—A few weeks back, Geo. W. Gratton, Esq., Agent of the U. P. R. R. at Omaha, was in this city endeavoring to procure specimens of Utah products for exhibition at the Chicago State Fair. While here Mr. Gratton obtained a number of specimens of Utah manufactures and minerals from Mr. J. L. Barfoot, of the Deseret Mu-

seum. By the courtesy of Mr. Barfoot we are enabled to print the following letter, received by him this morning:—"Omaha, Neb., Sept. 15, 1873.—"Joseph L. Barfoot, Esq., My dear Sir—Your specimens, as well as P. O. card, duly received, for which please accept my thanks. I had the pleasure of showing those that you gave me while in S. L. at our State Fair, where they created quite a sensation, which I have no doubt will be the case in Chicago, from which place I will occasionally drop you a line. Respectfully yours,

GEO. W. GRATTON, Agent U. P. R. R."

CACHE.—Notwithstanding the abundant harvest that has just been gleaned in Cache Valley, wheat commands a higher price there now than it has done for a year past, being now sold there for 75 cents a bushel, 60 cents having been the standard rate for a considerable time. Recently a man in one of the settlements of that county heard that wheat was being sold at 90 cents in Corinne, and away he went with a big load, but found to his chagrin that it could not be sold there at any price. He next went to Ogden and found that it only commanded 60 cents, so back he went to Cache and disposed of his load at Logan for 75 cents a bushel, after having traveled a hundred miles with a load in search of a remunerative market. That man will not be likely to do that thing over again.

Mr. George Romney is rushing along the improvements on the Theatre. When they are completed it will look like a new building in the interior.

A gentleman just in from Box Elder County, informs us that there is much sickness in Brigham City. A co-operative cattle-herd is being established there, and large additions are being made to the sheep-herd, the design being to make it sufficiently extensive to supply the woolen mills with raw material. The woolen factory cannot at present supply the demand for cloth. More machinery will be at once imported for it.

The scarcity of money is having a dampening effect on the "sports." The public is indebted to the energetic efforts of our city officers for "making money scarce" among the gambling fraternity, who seem quite despondent since the recent fines were assessed.

THE "WYOMING" COMPANY.—The following despatch was received by President Young this morning, (Sept. 20th):—"New York, 20th—Brigham Young:—The *Wyoming* company leave to-night. Four hundred and fifty souls. All well. W. C. STAINES."

We are informed that eight hundred dollars' worth of sugar, raised on the Church plantation at Laie, Sandwich Islands, was lost with the *Costa Rica*, which was wrecked this week in the Pacific Ocean, a short distance from San Francisco.

The following are from the *Salt Lake Herald*:—

Mr. W. V. Morris has just undergone a severe surgical operation in the removal of a large tumour from his left breast. The pressure of the tumour, in such close proximity to his heart, has been for some time past a source of annoyance to Mr. Morris, and of late had seriously affected his general health. He determined to have the mass removed, and on Monday morning Dr. Anderson, assisted by Dr. Williamson, cut it out, while Mr. M. was under the influence of chloroform. Mr. Morris has long enjoyed the reputation of being one of the most talented and popular artists in the Territory, and we await with some anxiety the result, hoping soon to hear of his speedy recovery.

The Mono Mine yesterday (Sept. 15th) sold a car-load of ore for the enormous sum of fifty-seven thousand dollars. We think it would trouble any other silver mine in the world to make a sale of that magnitude after picking ore. This ore was taken from the dump, and there is plenty more of the same sort left.

Two detectives arrived in the city from the east Sunday night, armed with

the proper documents for the arrest of certain parties here, charged with mining swindles. One of the swindlers was found and yesterday morning accompanied a detective on his way to Chicago. We understand the other parties to the swindle are now in Idaho.

We understand a petition is in circulation praying for the removal of Sherman, the insane man confined for a length of time in the city prison. His removal would not only be acceptable to those residing in that neighborhood, but to the city jailor as well, we have no doubt; but where to remove so powerful and dangerous a man will be the question, as he often becomes violent and almost impossible to manage.

Another large lot of iron was shipped south Saturday for the Utah Southern Railroad. The iron to lay twenty-five miles more of the Utah Northern track has been ordered and is now arriving. Five carloads were received a week ago, and more is coming along regularly. The work of construction and tracklaying will be rapidly proceeded with.

HELP YOURSELF.—Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed five thousand times better than one who is always beseeching some one's influence or patronage. No one will ever help as you can help yourself, because no one can be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but carving your own way up the mountain, you will make one lead to another, and stand firm in that while you chop still another out. Men who have made fortunes are not those who have five thousand dollars given them to start with, but boys who have started fair with a well-earned dollar or two. Men who have acquired fame have never been thrust into popularity by puffs begged or paid for; or given in a friendly spirit. They have outstretched their own hands and have touched the public heart. Men who win love do their own wooing, and I never knew a man fail so signally as one who induced his affectionate grandmama to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands and heart and brain. Say "I will," and some day you will conquer. Never let any man have to say, "I have dragged you up." Too many friends sometimes hurt a man more than none at all.—"Grace Greenwood."

WHY DREAD THE "MORMONS?"—The New York *Herald* looks at that Parisian proscription of Emigrant "Mormons" in this wise "A cable dispatch from Paris informs us that a party of Mormons who had just arrived there on their way to America, have been notified by the Prefect of Police that if they attempt to hold their religious exercises in public they will be expelled from the city. Why should the Parisians so dread the Mormons? The Mormons are not Communists. But perhaps a too healthful reaction is not now wanted in France. Brigham Young in Paris might give some precious lessons."

THE STATISTICS OF THE AMERICAN WAR.—The medical and surgical history of the rebellion (1861-65) has been issued in two large and well-illustrated volumes by the United States Government. It contains, of course, a great mass of interesting facts. Reducing the enlistments to a standard of three years, the number of enlisted white men appears to have been 2,073,112. The total number of commissions issued to white officers was 83,935, and the total number of colored enlistments was 178,895. From the tabular statements of deaths it appears that of 280,185 deaths from known causes, the proportion of violent deaths to the whole number was one out of every three deaths, giving an annual 88 per 1,000 of average aggregate mean strength; or an average annual ratio of 33 violent deaths and 55 deaths from disease per 1,000 of aggregate strength. The deaths from disease of the volunteer army showed an annual excess of 23 per 1,000 compared with those of the regular army. This is attributed to the imperfect examination and inferior stamina of volunteer recruits.